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TO
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THE
EPISTLES OF S. CLEMENT
TO
THE CORINTHIANS
IN
SYRIAC

EDITED FROM THE MANUSCRIPT WITH NOTES

BY THE LATE
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PREFACE.

IT is with great diffidence that I now publish the late Professor Bensly's edition of the Syriac Version of the Clementine Epistles, the Syriac text of which, with the exception of pp. ~~xx~~^{xx} and ~~xx~~, was revised by him in 1876. A short time before his lamented death in 1893 Professor Bensly was looking forward to publishing the book in the course of a few months. I therefore imagined when I undertook to complete the work that my task would be little more than to see it through the press. An examination however of the papers which were placed in my hands by Mrs Bensly shewed me that, interspersed among notes on these Epistles, were a number of notes upon other subjects, and that these latter were indeed the more numerous. Upon arranging in order all the papers relating to the Clementine Epistles I discovered that they were by no means complete, and that of those in my hands some had already been published by Bishop Lightfoot in his Appendix. The rest were obviously in many instances Professor Bensly's working notes and, in their present form, not intended for publication. They seemed however to shew that Professor Bensly had at one time intended to publish notes on the Syriac text of the two Epistles, and this supposition was confirmed by the presence among the other papers of the first two pages of notes in a revised form. But

since these had obviously been copied long ago, and I can find no trace of revision of the remaining notes, while many have been lost, it seems not unlikely that Professor Bensly changed his mind as to the form of his edition, intending to put the result of his labours into an introduction. Such an introduction however as Professor Bensly would have written, had he lived to complete his work, is unfortunately quite beyond my powers; it therefore seemed best under the circumstances to publish everything in his notes which could be of use for the study of the Syriac version, or which could throw light on the question of its origin. I may remind readers that on this point Professor Bensly has expressed his opinion in his “Harklean Version of the Epistle to the Hebrews,” p. 8.

I have endeavoured to the best of my power to verify references in the notes; but if they contain any errors or should convey a wrong impression, I would ask readers to put the blame upon me and not upon the painstaking and accurate scholar, whose loss only those who were privileged to be his pupils could adequately appreciate.

My best thanks are due to Canon J. Armitage Robinson, who has kindly allowed me to consult him on various points.

ROBERT H. KENNETT.

QUEENS' COLLEGE,
July 19, 1899.

NOTES.

FIRST EPISTLE.

P. ፩, l. 1. **ՀԱՅՈՒԹ**. This epithet, suggested no doubt by the title of the epistles which immediately precede, is not applied elsewhere in our MS. to either.

ՈՅՆԻՒԹ, so p. ፩, l. 11, p. ፪, l. 9. This spelling, which is occasionally varied in our MS. by **ՈՅՆԻՎ** (e.g. p. ፪, l. 11), is found but rarely in White's edition of the Philoxenian (Matt. xvi 23, Mark ix 2, Luke v 8). These are the two forms which occur throughout our MS. The usual forms in White's ed. are **ՈՅՆԻՄ**, **ՈՅՆԻՎ**.

l. 5. **ՀԼՅՈՒԹ ՀԼՅՈՒԹ** (Gk *κλητοῖς ἡγιασμένοις*). This is the rendering of *κλητοῖς ἄγίοις* 1 Cor. i 2, Hark., but there are two passages in N. T. (Acts xx 32, xxvi 18) where in both the Pesh. and Hark. versions **ՀԼՅՈՒԹ** takes the place of **ՀԼՅՈՒՇ** which is the ordinary equivalent for *ἡγιασμένοι*.

l. 7. *εἰρήνη* = **ՀԱԽԱ** in these epistles as in Hark. In the few places where this translation occurs in the Curetonian Gospels it is found also in the Peshittâ (viz. Matt. x 34 with the parallel passage Luke xii 51, and Luke xi 21). See *The Harklean Version of the Epistle to the Hebrews*, ed. R. L. Bensly, p. 24.

l. 8. The Syriac without doubt represents the reading of Cod. A, *συμφορὰς καὶ [περι]πτώσεις*, the former substantive being rendered by **ՀՃԱԾ** as in 2 Macc. xiv 14, the latter by two words **ՀՃԱԾԱՑ ՀԿՇՈՎԱԾ**. For since **ՀՃԱԾԱՑ** by itself might have suggested *παραπτώματα* (of which it is a constant equivalent in Hark.), a second word is added to detach it from this connexion.

l. 9. **ՀԵԿԱԾ ԱՐ** stands in the place of *ἀδελφοί* but translates *ἄγαπητοί*. The Syriac translator has replaced *ἀδελφοί* by *ἄγαπητοί*,

which has been omitted two lines below. A similar substitution occurs in ch. iv, probably because some form of ἀδελφός occurs immediately before and after. The rendering **مَقْبَلٌ وَّ** (also found in xliii 1) is exceptional in two ways, by the introduction of the interjection **وَّ** as in xiv ۱۵ and l ۲۵, and by the absence of a pronominal suffix which is generally appended to the vocatives (1) ἀγαπητοί, (2) ἀδελφοί, (3) ἀνδρες ἀδελφοί, in this translation.

I. 10. **أَنْتَ مَنْ يَعْلَمُ**. This is the constant rendering of ἐπιστροφή in Syr. Hex. (except in Ezek. xlvi 11).

II. 11—15. The deviations from the Greek which occur in these lines do not necessarily imply a different text, since they may all be traced back to two fundamental errors of the translator: (1) He failed to perceive that the government of περὶ was carried on to τῆς τε ἀλλοτρίας...στάσεως, and consequently introduced another preposition **وَّ** and began a new sentence: (2) In the words εἰς τοσοῦτον ἀπονοίας ἔξεκανσαν he took the verb in the sense of ἔξεκαίθησαν and brought out more prominently the idea of motion suggested by εἰς. Compare εἰς τοσαύτην ἀπόνοιαν ἐρχόμεθα, ch. XLVI. Meanwhile as ην was left without any regimen, a simple verb was supplied to complete the sense.

I. 11. The Greek word στάσις is here retained in the Syriac, but is followed by the gloss **مَكَانٌ** its equivalent elsewhere in this epistle. The Greek word is retained under various forms in the Gospels both in the Pesh. and Hark. translations. In the Acts of the Apostles it is rendered by **مَكَانٌ** in both translations, except in Acts xxiii 7 Pesh. where it is paraphrased.

I. 11. The usage of **مَدِحٌ** in this translation is as follows: **مَدِحٌ** = τε I ۲ 11, ۲ 9, 10, 12; II ۲ 14, ۳ 7, XX ۲ 11, 13 bis (13¹ om. τε C), 18, 21, **مَدِحٌ** 5 (om. τε A) 7, 10; xxiii ۲ 6; xxx ۲ 24 (om. τε C), ۳ ۲ 1, 2 (om. τε A); xxxii ۲ ۸ (C); xxxiii ۲ ۳, ۵; xxxv ۲ 26 bis, **مَدِحٌ** 1; xl ۲ ۱۸, 20, 24; xlvi ۲ ۱; xlvi ۲ ۹; li ۲ 2, lviii ۲ ۲۵; lx ۲ ۵. In the second epistle x ۲ ۱۰; cf. xv ۲ ۲۵.

In some cases where both the Greek MSS. have τε the Syriac has simply **وَّ**, as in I ۲ 1, IX ۲ 25, xix ۲ 7, xxxv ۲ 27, lxi ۲ 8; or the τε is not represented in Syriac at all, as in v ۲ 17, xix ۲ 27, xliv ۲ 17, and in xlvi ۲ 24, 25, where τε is only found in Cod. A.

We find an instance of **مَدِحٌ** where the Greek MSS. have καί in II ۲ 20, and where the Greek has no corresponding word in xx ۲ 8.

Again in VI α 24, XIV δε 20, XVII οὐδὲ 7, XXIV τέκνα 5 οἵτινες, ἄτινα are translated by **אָתִים חֲלָלִים**, and in LXIII τέκνα 7 by **אָתִים** **אָתִים חֲלָלִים**; but in XLIV וְ 22 by **אָתִים** and in LI וְ 16 by **אָתִים** alone.

In XXV τέκνα 17 the Greek MSS. have simply ὅς where the Syriac has **אָתִים**.

In LVII τέκνα 2, LXII μητέρα 16 ἐπειδόγ is rendered by **אָתִים חֲלָלִים**, but in the Second Epistle XII וְ 4 by **אָתִים**.

אָתִים occurs ten times in the Harklean as the rendering of γέ.

P. א, l. 2. **אָתִים חֲלָלִים** is the rendering adopted by the Syriac translator for the following Greek words: βουλὴ II א 2, LVII τέκνα 5, LXI τέκνα 19; βουλησις IX וְ 22, XL τέκνה 21; γνώμη VIII וְ 4; διάνοια XIX וְ 8, XXI וְ 16, XXIII וְ 8, XXXIX וְ 19; Ep. 2 i τέκνα 16, XIX οὐδὲ 2, XX οὐδὲ 10; ἔννοια XXI μητέρα 22; πρόθεσις XLV οὐδέ 20.

P. וְ, l. 5. **אָתִים חֲלָלִים** τέκνה is the rendering of ἀνομία, as always in the Harklean; in the Peshittā ἀνομία is rendered by **אָתִים חֲלָלִים**.

l. 14. **אָתִים חֲלָלִים**. τέκνה is an exceptional rendering of δικαιόω; elsewhere in these epistles **אָתִים** is used.

l. 16. The MS. has **אָתִים חֲלָלִים** for **אָתִים חֲלָלִים** here and in XII τέκνה 16, but not elsewhere.

l. 22. **אָתִים חֲלָלִים** = παντοκρατορικός. In II א 4, XXXII οὐδέ 18, LVI וְ 4, LX τέκנָה 8, LXII μητָרָה 9, and in the Harklean **אָתִים חֲלָלִים** is the rendering of παντοκράτωρ.

אָתִים חֲלָלִים = ὑπακούσωμεν. See note on ch. LVIII.

P. וְ, l. 5. **אָתִים חֲלָלִים** τέκνה = παλιγγενεσία. The same rendering is found in the margin of the Harklean, Matt. xix. 28.

l. 6. **אָתִים חֲלָלִים**. There is a somewhat remarkable variation in the translation of ὁ δεσπότης in this epistle. In XI וְ 10, XX μητָרָה 3, XXIV וְ 24, XXXVI μηטָרָה 25, וְ 3, XLIX μηטָרָה 15, LII וְ 8, it is rendered, as it is here, by **אָתִים חֲלָלִים**; in XXXIII οὐδέ 22 by **אָתִים**

جَلْمٌ; in XL ۲۱ 17, 25 by حَلْمٌ, in XLVIII ۲۱ 14, LVI ۲۰ 18 by حَلْمٌ; and in LV ۲۰ 12 by حَلْمٌ.

δέσποτα is rendered by حَكَمٌ حَكَمٌ LIX ۳۰ 5, 6; by حَكَمٌ حَكَمٌ LXI ۳۰ 9; by حَكَمٌ حَكَمٌ LX ۳۰ 1; and by حَكَمٌ حَكَمٌ LXI ۳۰ 17, LXIV ۲۰ 11.

In three passages, however, VIII ۲۰ 1, XX ۲۰ 12, XXXIII ۳۰ 24 حَكَمٌ حَكَمٌ corresponds to ὁ δεσπότης τῶν ἀπάντων.

It will be observed that the translator uses حَكَمٌ before a genitive and حَكَمٌ when the word occurs absolutely. The rendering حَكَمٌ is perhaps due to the fact that the translator understood the words to refer to Christ.

I. 13. ἐπαγγελία is always translated by حَدِيلَةٌ in these epistles, and by حَدِيلَةٌ in the Harklean.

P. ۲۰, I. 7. حَدِيلَةٌ حَدِيلَةٌ is the Harklean rendering of εὐσέβεια. It does not occur in the Peshittā.

I. 17. حَدِيلَةٌ حَدِيلَةٌ is the rendering of οἱ διστάζοντες here and XXIII ۲۰ 12 and Ep. II XI ۲۰ 16. حَدِيلَةٌ likewise occurs XLVI ۲۰ 20 as the translation of δισταγμός. In Reliquiae Juris Ecclesiastici, ed. Lagarde, p. ۲۰, I. 10, p. ۳۰, I. 22 حَدِيلَةٌ is the rendering of διστάζειν, and in the same work p. ۲۰, I. 5 حَدِيلَةٌ حَدِيلَةٌ corresponds to ἀδιστάκτως. Cf. Jac. Ed. Scholia (ed. Phillips) ۲۰ 13, ۲۰ 16, ۲۰ 20, Athanasius, Festal Epistles ۲۰ 21.

In the Curetonian, Peshittā and Harklean versions of the New Testament διστάζειν is rendered by حَدِيلَةٌ.

I. 18. γενεά is here translated by حَدِيلَةٌ as in the Gospels of the Peshittā (except S. Luke i 50 where حَدِيلَةٌ حَدِيلَةٌ = εἰς γενεὰς καὶ γενεάς); elsewhere in this epistle it is translated by حَنِين, as in Acts (except ii 40, XIII 36) and epistles of the Peshittā, and always in the Harklean.

P. ۲۰, I. 21. حَدِيلَةٌ occurs as the translation of ἀλαζονεία here and in XIV ۲۰ 17, XVI ۲۰ 18, XXI ۲۰ 1, XXXV ۲۰ 27; moreover ἀλαζονεύεσθαι is translated by حَدِيلَةٌ II ۲۰ 15, XXXVIII ۲۰ 9, and ἀλαζων by حَدِيلَةٌ LVII ۲۰ 23. ὑπερηφανία is rendered by حَدِيلَةٌ XVI ۲۰ 19, XXX ۲۰ 2, XXXV ۲۰ 27, and ὑπερήφανος by حَدِيلَةٌ XXX ۲۰ 3, LVII ۲۰ 24, LIX ۳۰ 20.

In the Peshîttâ on the other hand ἀλαζονεία is translated by **ܪହାରିଥୁ** and **ନିମନ୍ତାଚ**, ἀλάζων by **ନିଃଥୁ**, ὑπερηφανία by **ରହାଲେଷ୍ଟ** and ὑπερିଫାନୋସ by **କଲେଷ୍ଟ** and **ନିଃଥୁ**.

P. 4, l. 21.  The Syr. Hex. and the Philox. (S. John xii 38, Rom. x 16) have  .

l. 23. **καταλ** (= πατιδίον). So the Pesh. in this passage; the Syr. Hex. has **καταλ**. **καταλ** is never used for πατιδίον in the Hark.

אָמֵן. Syr. Hex. אָמֵן.

25. *κάλλος* is here rendered by **καταπληκτικός**, but the **καταπληκτικός** from the preceding clause would be easily substituted for **κινητός**.

גְּבֻרָה חַלְמָה נִסְתַּחַם. Syr. Hex. **נִסְתַּחַם**
גְּבֻרָה נִסְתַּחַם.

P. 2, l. 2. **מִתְּבָרֵךְ** גַּדְעֹן. Syr. Hex. **תְּבָרֵךְ**
מִתְּבָרֵךְ שְׁמֹנֶה. In IV 11 we have **מִתְּבָרֵךְ**
מִתְּבָרֵךְ for καὶ συνέπεσεν τῷ προσώπῳ αὐτοῦ.

1. 3. **መተዳደሪ**. Syr. Hex. **መተዳደሪ**.

לְמַז. Syr. Hex. לְמַז.

ל. 4. **בְּרַכָּה.** Syr. Hex. **בְּרַכָּה.**

1. 5. Κακώσει = καὶ ἐν κακώσει. SH. Κἀλαυστεῖσα.

κάκωσ as the rendering of *κάκωσις* occurs only once in the Syr. Hex. Ps. xlivi 21.

לְפָנֶיךָ (= ἐπρανματίσθη), in Syr. Hex. **לְפָנֶיךָ**; but τραν-
ματίζω = **לְפָנֶיךָ** Syr. Hex. Jerem. ix 1, Ezek. xxviii 9, 23, xxx 4,
xxxii 27.

1. 8. **חַדָּה** (= *πρόβατα*). Syr. Hex. **חַדָּה** (but **חַדָּה** occurs Jerem. xxv 35, 36, Ezek. xxv 5), S. Cyr. *Com. in Luc.* 345, and in Philox. In IV **ט** 8, LIX **ט** 13, however, *πρόβατα* is translated by **חַדָּה**.

l. 9. **לְמַתָּה כִּי** (= ὑπὲρ τῶν ἀμαρτιῶν ήμῶν). **לְמַתָּה**
לְמַתָּה Cyr. *Luc.* 345. ὑπέρ is uniformly rendered by **לְמַתָּה** in the Philoxenian.

መዕስናን, ተ **፪፻** (= διὰ τὸ κεκακῶσθαι). Syr. Hex. **፪፻፻**

I. 10. **መብቻዕና** (= ከዚዥን), so also Syr. Hex. In Acts viii 32, Phil., Cyr. *Luc.* 345, Isa. liii 7 and Acts viii 32, Pesh. **መገዕና** is used. Cf. S. Luke iv 1, xxiii 32, Acts xx 12, xxi 16, 2 Tim. iii 6, Phil. **መብቻዕና** is the more general equivalent.

I. 12. **መዘጋጀ** (= ክኑ ጥግግ ተጠሪዎች ላይ) is attached by the interpunction to the preceding, not to the following clause. The same division is found in the Syr. Hex. of Isaiah liii 7 (see Dr Ceriani's facsimile edition), and in the Pesh. and Phil. of Acts viii 32.

መለያ ዘይት. So Syr. Hex.; Phil. **መለያ.**

መለያ ዘይት. Syr. Hex. **መለያ;** Phil. **መለያ ዘይት.**

I. 13. **የረከበዎች**, so Syr. Hex. Phil. **የረከበዎች.**

ን (= የጥ), so Syr. Hex. Phil. **ን ፍቃድ.**

ሥራቅ የሚተካዙ (= *aipetai*), so Syr. Hex. Phil. **ሙሉ መሆኑ.**

የረከበ ተመርሱ, **መረመስ** (= ላይ ጥኩ ምክንያት እና የወጪ ላይ). Syr. Hex. and Phil. **መለያ ዘይት የረከበ ተመርሱ.**

I. 15. **መከላዕም.** Syr. Hex. **መለያ የከላዕም.**

I. 16. **አላል** (= *avomia*). Syr. Hex. **የከላዕልናሁ አላል.**

መለቀድ. Syr. Hex. **መለያ ዘይቀድ.**

I. 17. **የቦታ** (= *βούλεται*). Syr. Hex. **የቦታ.** **የቦታ** is the Philoxenian equivalent of *βούλεται*, **የቦታ** the Syr. Hex.

I. 18. **የጠቅኩ ፍቃድ** (= *περὶ ἀμαρτίας*). Syr. Hex. **ቍዢ የጠቅኩ.**

I. 19. **ያዝን** (= *ἀφελεῖν*). Syr. Hex. **የዘን.** Both **ያዝኝ** and **የዘን** are used in Syr. Hex. The Phil. always uses **ያዝኝ.**

P. ፲, ll. 4, 5. *ἀτενίσωμεν εἰς* has here a double rendering **ያመ** **የዘን**, and is thus distinguished from *ἐμβλέψωμεν εἰς* (= **የዘን**) which occurs just below (l. 8). *ἀτενίζειν* is rendered by **የዘን** always in Pesh. (except Acts xiv 9), and in Hark. twice only, S. Luke iv 20, Acts iii 12 (elsewhere by **የንግድ**). *ἀτενίζειν* is translated in this epistle by **መብቻዕና** alone vii 16, ix ፲ 1, xxxvi ፲ 21.

P. ፲, l. 2. **የዘን** (= *προσκόψωμεν*). In Phil. *προσκόπτειν* is always translated by **መብቻዕና.** Cf. S. Luke xvii 4, Pesh.

I. 9. **כָּתַתְּנִים** = κατὰ προσκλίσεις. In 1 Tim. v 21, Phil. κατὰ πρόσκλισιν is rendered by **تَحْسِلُ**.

I. 25. ὁφθαλμὸι Κυρίου = **בְּמַעֲשֵׂי יְהֹוָה**, differing both from the Pesh. and Syr. Hex.

P. **מְלָא**, I. 6. αἰνιπερβλήγτου paraphrased thus: **מְלָא כְּלָמִידָה לְלָבֶן**.

II. 6, 7. **מְלָא כְּלָמִידָה** = παρήγησιάζεται. This translation of the Greek verb occurs in the Phil. of Acts ix 28, xiii 46, xix 8, Ephes. vi 20. It was probably suggested by the phrase πολλῆ παρήγησίᾳ χρώμεθα 2 Cor. iii 12. In xv 14 παρήγησιάσομαι is translated **מְלָא כְּלָמִידָה**.

I. 9. **מְלָא כְּלָמִידָה** = εὖσπλαγχνος here and xxix. **לְלָבֶן** 13. In Pesh. εὖσπλαγχνοι is translated **مَنْجَدَةٌ** (Ephes. iv 32), and **مَنْجَدَةٌ** (1 Pet. iii 8); the Phil. in both places has **מَنْجَدَةٌ**.

מְלָא = πεπληρωμένος. In Eccles. viii 11 ἐπληροφορήθη καρδία is the rendering of **לְלָבֶן**, which seems to be the origin of the common meaning of the word, ‘to be filled or fully resolved.’ The verb is translated **מְלָא כְּלָמִידָה** in Syr. Hex.

I. 16. The Syriac of this quotation agrees with Syr. Hex. (Pesh. **מְלָא כְּלָמִידָה**.)

II. 21, 25, 26. **וְמִתְּבָאֵר** as Eph. iv 19, Pesh. The Phil. has **וְמִתְּבָאֵר** in this form, cf. Gal. ii 20, Ephes. v 2.

I. 26. **וְמִתְּבָאֵר** = λυτρώσονται. The Philoxenian equivalent is **חִזְמָה**.

P. **מְבָבָבָה**, I. 2. **تَحْلِيلٌ** = ἐπετελέσαντο. **لְلָבֶן** is the rendering of ἐπιτελεῖν, ἐπιτελεῖσθαι in Hark. (except Gal. iii 3), never in Pesh.

I. 3. **מְבָבָבָה** = μακάριος always in Hark., never in Pesh., but **לְלָבֶן** = μακάριοι XLIV לְ 21 and L 18; also Ep. II xix 20 4; and **לְלָבֶן** = μακάριος L 10, LVI 3, also Ep. II xvi 23.

Ep. I xxxv μακάρια = **מְבָבָבָה** (לְ 11), XL μακάριοι = **מְבָבָבָה** (לְ 24), XLIII μακάριος = **מְבָבָבָה** (לְ 8), XLVIII μακάριοι = **מְבָבָבָה** (לְ 23) L (לְ 5). Ep. II xix μακάριος = **מְבָבָבָה**. (20 8.)

In xlvii μακάριος = κυριος (al 22), cf. John xiii 17, Acts xxvi 2, Jas. i 25 Pesh.

1. 6. πατρίς is here translated by תָּמִיכָה גַּדְעָן; in Phil. it is rendered ,תָּמִיכָה גַּדְעָן (Mark vi 1), elsewhere by גַּדְעָן, in Pesh. by גַּדְעָן.

1. 11. ἀξιώ = ~~εαυτή~~ in SH. e.g. Sap. xiii 18, Euseb. *Hist. Eccles.* (*Anc. Syr. Doc.* 2 11).

ll. 13, 14. ἐκινδύνευσεν = σωατημενος κατα, παθηκε so once in Phil., Luke viii 23.

l. 15. *παράπτωμα* always rendered **παράπτωμα** in Phil.; twice only in Pesh. (Rom. v 15), here only in Clement (but **παράπτωμα** = *περίπτωσις* (I 2 8)). *παράπτωμα* is rendered by **παράπτωμα** (II 3 12, LI 21).

ὑπάρχω here rendered by **הוּא בָּהֶם**, elsewhere by **בָּהֶם** as in Phil.

l. 18. ἔγκαρπος καὶ τελείᾳ. The order of the adjectives is inverted in the Syriac.

I. 20. **מִלְגָא** is an exceptional rendering of ḥōfe'lēt: elsewhere in these epistles **מִלְגָה** is used: in the Hark. **מִלְגָה**, **מִלְגָה** and four times **מִלְגָה** (1 Cor. vii 36, ix 10, 2 Cor. xii 11, Heb. ii 17).

l. 24. The quotation from Ps. cxviii 18 agrees with Pesh. and SH.

The quotation from Prov. iii 12 agrees with SH., except that our translation has **חַדְשָׁה** (as Pesh., Prov. iii 12, Heb. xii 6) for **חַדְשָׁתָךְ**.

P. 1. 2. The quotation from Ps. cxli 5 as in SH. quoted in
Rel. Jur. Eccl. p. 222.

1. 4. Job v 17 ~~thee~~ ~~I~~. This (as well as ~~manab~~) is from the Pesh.

νουθέτημα = **የአሰራርኩንድ**; SH. **ኋወልድ**; Pesh. **የአሰራርኩንድ**.

1. 5. ἀποκαθίστησιν = **መሰኞ ማቅረብ**; so ἀποκαταστήσῃ = **በአዋጅነት**

መስ (XLVIII ¶ 16). መከተል ሂደት = *ἀποκαταστήσεται* Isa. xxiii.

l. 6. **אַיָּגָה** = *aváγkη* as always in SH. of Job. The Hark. has **אַיָּגָה** (or **אַיָּגָת** pl. **אַיָּגִים** or **אַיָּגָתִים**) everywhere except Rom. xiii 5.

אָבֹדָה = ἔβδομος, SH. **אָמֵתָה** and so in Hark.

1. 7. **אָמַתָּה** = ἀπτεσθαι in Hark. always except Mark iii 10.

1. 9. **κρύψει** = **אָמַתָּה**. So only once in Hark. (Luke xviii 34); the usual rendering is **אָמַתָּה**.

1. 10. **אָדִיקָו** is transferred in the Syriac to the end of the preceding sentence by an unnatural construction.

1. 11. **מְגַנֵּן** = δέ. A. C. γάρ. The Syriac here agrees with the SH. of this clause.

1. 12. **מְעַתְּדָה...** **מְעַתְּדָה**. The same tenses as in SH.

1. 14. **אָרִיםָס** is translated by **אָמַתָּה** Job v 26 and Jeremiah li 33 SH. There is a double rendering here.

1. 17. **אָמַתָּה** = ὑπερασπισμός, cf. **אָמַתָּה** = ὑπέρμαχος XLV (אָמַתָּה 22), Wisdom x 20 SH.

1. 23. **אָפָוֶתְּסָתָה** is translated XIII (אָמַתָּה 21) by **מְעַתְּדָה** as usually in Pesh., here by **מְעַתְּדָה** as occasionally in Hark.

אָלָזָוֶנְתָּה = ἀλαζονεία always in these epistles. **אָלָזָוֶנְתָּה** is rendered by the same word in *Rel. Jur. Eccl.* אָמַתָּה 23, Cyr. *Com. in Luc.* 204 5, but not in Pesh., Hark., or SH.

P. אָמַתָּה, l. 19. The Syriac has a double rendering of **υπακούσωμεν**. **υπακούειν** is rendered by **אָמַתָּה** VII (אָמַתָּה 21), LVII (אָמַתָּה 3), and by **אָמַתָּה** IX (אָמַתָּה 22), XXXIX (אָמַתָּה 7). The two renderings are here combined.

In the Hark. it is translated uniformly by **אָמַתָּה** except in Acts xii 13 where it has a special meaning and the **אָמַתָּה** of the Pesh. is retained.

P. אָמַתָּה, l. 8. **אָמַתָּה**. The root **אָמַתָּה** is the general rendering of **אָסְתְּרֵנָה** and its derivatives in the Pesh., and the root **אָמַתָּה** in the Hark., **אָמַתָּה** being the uniform rendering of **νοσεῖν** in the latter. The exceptions to the above rule in the Hark. are Matt. x 8, Luke vii 10, viii 2, x 9, John iv 46, v 3, Acts ix 37, xix 12, where **אָמַתָּה** is retained from the Pesh.

P. אָמַתָּה, l. 22. With the paraphrastic translation of the Syriac compare Acts xxvi 22 Hark. **אָמַתָּה** **לְמִתְּחִילָה** **מִתְּחִילָה** **אָמַתָּה** **מִתְּחִילָה**.

P. 170, l. 3. ἐντευξίω = παθεσθαι παθεσθαι. ἐντεύξεις =
παθεσθαι 1 Tim, ii 1 Hark.

1. 10. **λοιπόν** = *λοιπόν*. The addition of **וְ** implies no various reading.

SECOND EPISTLE.

P. בְּ, ll. 3, 4. **לֵבֶן** **יָסַע** **לִבְנָה** = *ἀνεβλέψαμεν*. This full translation occurs here only; cf. IX. בְּ 4.

ἀναβλέψας = **لَمْ يُرِي** Luke xix 5 Hark. *ἀναβλέπειν* is translated by **تَعْلَمَ** Isa. xl 26, Zech. v 5 Syr. Hex.

ll. 5, 6. حملة معاشر ، معاشر a double rendering of σπλαγχνισθείς.

1. 6. حَلَّ, وَ (cf. l. 2). This phrase (with, وَ for نَجَّنَ) appears to be peculiar to this document.

1. 10. ,τὸν = ἐνφράνθητι as in Isaiah liv 1 SH. The Ḥark. has
τελεσθήτω Gal. iv 27, and uses the same verb to translate ἐνφρά-
νθηται in all other passages.

1. 11. **אַלְכָנָה** = ὁδάνοντα. So Pesh. of Gal. iv 27 and Syr. Hex. of Isa. liv 1. Hark has **אַלְכָנָה**.

1. 12. **μᾶλλον** = *μᾶλλον*. This rendering is found in Hark. only
1 Cor. xiv 18. Elsewhere in this version the rendering is either
δύναται, or **εἰλέγεται**.

1. 15. **ܒܼܾܻܻ** = *βόησον*. The Syriac translator probably uses **ܒܼܾܻܻ** here, because it is the more familiar equivalent for *βοᾶν*, although in the quotation immediately preceding he has rendered *ῥήξον* by this word. **ܒܼܾܻܻ** is the rendering of *βοᾶν* everywhere in Hark. except Luke xviii 7, Gal. iv 27.

l. 18. Here **نَحْلَةٌ** = ὡδίνονσα, vide supra.

1. 24. **रूपेन**, so Pesh. Matt. ix 13, Mark ii 17. Hark. has
रुपेन.

P. 4, l. 2. *τοσοῦτον* is here rendered adverbially; *οὐν* is omitted, and *ἔλεος ποιήσαντος αὐτῶν εἰς ἡμᾶς* has a double rendering.

I. 11. καὶ μὴ παρακούειν αὐτοῦ τῶν ἐντολῶν here rendered by **κλα**
κλα μετέχετε, **ταπεινόσα φασία κεκτη**
and: in ch. vi ἐὰν παρακούσωμεν τῶν ἐντολῶν αὐτοῦ is translated
αὐτοφασία, ταπεινόσα τη σκεπτη φασι,

(p. 21, l. 12), and in ch. xv *τοῖς παρακούσασιν* is translated אָמַל אֲמַל (p. 26, l. 9).

παρακούειν is rendered by אָמַל Isa. lxv 12 Syr. Hex., and by אָמַל אֲמַל in Pesh. and Hark.

I. 13. The MS. has, אָמַל אֲמַל (= *aὐτὸν ἐπικαλεῖσθαι*). The insertion however of a single letter will harmonize the Syriac with the Greek, אָמַל אֲמַל (= *aὐτὸν τιμᾶν*).

אָמַל = *ἰσχύος* (for *διανοίᾳς*) which occurs in the parallel passages of the Gospels, or *δυνάμεως* as in Deut. vi 5 LXX., cf. Matt. xxii 37 Cur. and Pesh.

P. 21, l. 1. אָמַל אֲמַל, Gk. *ἐν τῷ κόλπῳ μου*. The Syriac is probably an alteration to obviate an apparent difficulty in reconciling *ἐν τῷ κόλπῳ μου* with *μετ' ἐμοῦ*.

I. 2. *ἀποβαλῶ*. The Syriac gives a double rendering of this word.

I. 5. אָמַל = *ἀνομίᾳ* as always in Pesh.; in Hark. אָמַל אֲמַל אֲמַל.

I. 6. *καταλείψαντες* rendered in Syriac as Pres. Part.

אָמַל אֲמַל. The Syriac translator read *παροιμίαν* which is so rendered 2 Pet. ii 22, and in the Syr. Hex. of Eccl. xxxix 3, xlvi. 18.

I. 9. *ἐν μέσῳ* = אָמַל. In Matt. x 16, Luke x 3 the Pesh. has אָמַל, the Hark. אָמַל אֲמַל.

I. 13. *δυναμένοις* = אָמַל אֲמַל as in Matt. x 28 Pesh.; *ἔχοντα* *ἐξουσίαν* = אָמַל אֲמַל בְּנֵי as in Luke xii 5 Hark.

I. 20. אָמַל אֲמַל = *ἐπιτυχεῖν* as in Hark. Heb. vi 15.

II. 25, 27. *δονλεύειν* is translated by אָמַל אֲמַל חִילָבָן xxxi (21), Ep. II xvii (20 3), xviii (20 5) and in the present passage; it is translated by אָמַל alone in xxvi (22 4), xlvi (21 20), Ep. II xi (22 11); cf. Luke xvi 13. We have here a good example of the way in which this version comes between the Pesh. and the Hark., here inclining to the former.

P. 21, l. 2. אָמַל. If considered as a strict translation, this word would rather represent *ἀπολέσῃ* which is the reading of Justin Mar. *Apol.* i 15. *ζημιῶνσθαι* is uniformly rendered by אָמַל in Hark. as well as in Pesh. and Cur. (In Luke ix 25 the editor followed by Tischendorf incorrectly retranslates by *ἀπολέσας*, cf. *Rel. Jur. Eccl.* 20 18.)

1. 4. **הַזְּהָרֶת** = ἀποτάσσεσθαι governing a Dative, so l. 6 and xvi (בְּזֵה 12, 13): so also Luke xiv 33 Hark.

1. 8. **חַדְשָׁתְּלִי** is the constant translation of φθαρτός in Hark., and so vii (בְּזֵה 22, בְּזֵה 3).

1. 9. The translation of ἐκένα by **לֹא־לֹא־לֹא־לֹא** and the addition of **בְּזֵה** l. 11 are probably touches from the translator's hand in order to bring the contrast into clearer relief.

1. 14. Noah, Job, Daniel. To the authorities cited for this order of the names add Aphraates (ed. Wright) p. **לֹא־לֹא** l. 7. It is also the order observed by Ephraem in his explanation (*Op. Syr.* ii 177).

1. 19. παράκλητος is here represented by **חַדְשָׁתְּלִי**. In Cur., Pesh., and Hark. it is invariably rendered **חַדְשָׁתְּלִי חַדְשָׁתְּלִי** or **חַדְשָׁתְּלִי חַדְשָׁתְּלִי**.

1. 21. For the error in A of αἰών for ἀγῶν, cf. also 4 Macc. ix 23, xi 20.

P. בְּזֵה, l. 1. **חַדְשָׁתְּלִי**, cf. p. **לֹא**, l. 13.

1. 4. **בְּזֵה־לְתָאֵת** = βάλλεται, cf. Matt. v 13 Pesh. In Hark. βάλλω is always rendered by **לֹא־לֹא**.

1. 11. **וְזֹאת** **בְּזֵה־לְתָאֵת**, a double translation of *ava-*.

1. 14. **בְּזֵה־לְתָאֵת** (= ἐν τῷ σαρκὶ) is attached to the preceding clause by the Syriac interpunction.

P. בְּזֵה, l. 13. ἐπαγγελία is always rendered by **חַדְשָׁתְּלִי** in these epistles, and by **חַדְשָׁתְּלִי** in Hark.

1. 14. ἐσόμεθα represented here by **חַדְשָׁתְּלִי** but by **חַדְשָׁתְּלִי**

l. 12. The former rendering represents the Subjunctive or Optative of εἰμι in Hark., but **חַדְשָׁתְּלִי** **חַדְשָׁתְּלִי** represents ἔσονται 2 Tim. ii 2.

δ προφητικὸς λόγος = **חַדְשָׁתְּלִי** **חַדְשָׁתְּלִי** as in 2 Pet. i 19 Hark.

ll. 16, 17. πάλαι = **חַדְשָׁתְּלִי** as Heb. i 1, Pesh. and Hark. Matt. xi 21 (sic leg.), Luke x 13, Hark.

1. 19. ἀνόγτοι, which is translated **חַדְשָׁתְּלִי**, **חַדְשָׁתְּלִי** Ep. I xxiii (בְּזֵה 15), has here a double rendering **חַדְשָׁתְּלִי**, **חַדְשָׁתְּלִי**, **חַדְשָׁתְּלִי**. In Pesh. the equivalent is **חַדְשָׁתְּלִי** Rom. i 14, Gal. iii 3, 1 Tim. vi 9 and **חַדְשָׁתְּלִי** Luke xxiv 25, Gal. iii 1. The Harklean rendering is in all cases **חַדְשָׁתְּלִי**.

•الطبقة الأولى هي طبقة العمال والطبقات العاملة في المجتمع.

11, 12 This rubric has been added on the margin.

13 Cod. A. 2 | 67.

17 Cod. ۱۷ پنجم.

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5 [~~କୁଳ~~ କୁ] The କୁ has been inserted above the line.

15 Cod. ȐΔω).

גָּמְלֵנִים וְתִבְרֵגֶן

.କମ୍ପ୍ୟୁଟର ଶାଖା

מ ב לְבָדָה מִשְׁמָרָה וּמִלְבָדָה
מִשְׁמָרָה כְּנֶסֶת הַמִּזְבֵּחַ: מִלְבָדָה
מִשְׁמָרָה כְּנֶסֶת הַמִּזְבֵּחַ
מִשְׁמָרָה כְּנֶסֶת הַמִּזְבֵּחַ
מִשְׁמָרָה כְּנֶסֶת הַמִּזְבֵּחַ
מִשְׁמָרָה כְּנֶסֶת הַמִּזְבֵּחַ

לְבָדָה 5

2 Cod. | בְּלֹא.

3 Cod. בְּלֹא.

4 Cod. : ١٨٦٧٥.

8 Cod. | .as; ombo.

וְשָׁמֶן. כֵּל. אֲתָא אֶת־בְּנֵי־לְהִזְרֹעַן
וְעַתְּה־אַתָּה. אַל־פְּנֵי־זֶה חַלְמָן. כֵּל חַמְתָּן
שְׁנַיְלָן מִלְּכָה שְׁנַיְלָן. אֲתָא אֶת־בְּנֵי־לְהִזְרֹעַן
צְלָבָה מִלְּכָה שְׁנַיְלָן. אֲתָא אֶת־כְּלָלָה בְּנַיְלָן
לְהִזְרֹעַן לְהִזְרֹעַן זֶל. לְתַחְמָלָה אֶת־בְּנֵי־
לְהִזְרֹעַן 5. אֲתָא אֶת־בְּנֵי־לְהִזְרֹעַן זֶל. נְגַדְּלָה
אַתָּה אֶת־בְּנֵי־לְהִזְרֹעַן. אֲתָא אֶת־בְּנֵי־לְהִזְרֹעַן זֶל
אַתָּה אֶת־בְּנֵי־לְהִזְרֹעַן. אֲתָא אֶת־בְּנֵי־לְהִזְרֹעַן זֶל
אַתָּה אֶת־בְּנֵי־לְהִזְרֹעַן. אֲתָא אֶת־בְּנֵי־לְהִזְרֹעַן זֶל
אַתָּה אֶת־בְּנֵי־לְהִזְרֹעַן זֶל. אֲתָא אֶת־בְּנֵי־
10. אַתָּה אֶת־בְּנֵי־לְהִזְרֹעַן זֶל. אֲתָא אֶת־בְּנֵי־לְהִזְרֹעַן זֶל
אַתָּה אֶת־בְּנֵי־לְהִזְרֹעַן זֶל. אֲתָא אֶת־בְּנֵי־
15. אַתָּה אֶת־בְּנֵי־לְהִזְרֹעַן זֶל. אֲתָא אֶת־בְּנֵי־לְהִזְרֹעַן זֶל
אַתָּה אֶת־בְּנֵי־לְהִזְרֹעַן זֶל. אֲתָא אֶת־בְּנֵי־לְהִזְרֹעַן זֶל
אַתָּה אֶת־בְּנֵי־לְהִזְרֹעַן זֶל. אֲתָא אֶת־בְּנֵי־לְהִזְרֹעַן זֶל
אַתָּה אֶת־בְּנֵי־לְהִזְרֹעַן זֶל. אֲתָא אֶת־בְּנֵי־
[LVIII.] 20. אַתָּה אֶת־בְּנֵי־לְהִזְרֹעַן זֶל. אֲתָא אֶת־בְּנֵי־לְהִזְרֹעַן זֶל
אַתָּה אֶת־בְּנֵי־לְהִזְרֹעַן זֶל. אֲתָא אֶת־בְּנֵי־לְהִזְרֹעַן זֶל
אַתָּה אֶת־בְּנֵי־לְהִזְרֹעַן זֶל. אֲתָא אֶת־בְּנֵי־לְהִזְרֹעַן זֶל
אַתָּה אֶת־בְּנֵי־לְהִזְרֹעַן זֶל. אֲתָא אֶת־בְּנֵי־
25. אַתָּה אֶת־בְּנֵי־לְהִזְרֹעַן זֶל. אֲתָא אֶת־בְּנֵי־לְהִזְרֹעַן זֶל
אַתָּה אֶת־בְּנֵי־לְהִזְרֹעַן זֶל. אֲתָא אֶת־בְּנֵי־לְהִזְרֹעַן זֶל
אַתָּה אֶת־בְּנֵי־לְהִזְרֹעַן זֶל. אֲתָא אֶת־בְּנֵי־לְהִזְרֹעַן זֶל
אַתָּה אֶת־בְּנֵי־לְהִזְרֹעַן זֶל. אֲתָא אֶת־בְּנֵי־

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[LVII.]

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לעשותה. נטה פְּלַבְּלָה גִּזְבָּה וְהַתְּכִלָּם כֵּה שְׁלֹבֶב
וְלֹא גַּם. תְּחִלָּם לְהַתְּבִּין אֲמִתָּה הַפְּלַבְּלָה. אֲמִתָּה
לְפָלָבָה וְהַתְּבִּין אֲמִתָּה הַפְּלַבְּלָה. עַבְלָה
וְהַמְּלָבָה. וְהַמְּלָבָה לְהַזְּבֵד לְהַעֲשֵׂה אֲמִתָּה
וְהַמְּלָבָה. בְּעַמְּדָה לְהַזְּבֵד לְהַעֲשֵׂה: יְהִי מְלָא

କାନ୍ଦିର ପାଇଁ ୧୯୦ ମୁଣ୍ଡର ଗୁଣ୍ଡର ଜୟ

תְּמִימָנָה כְּלֹבֶד הַיְמִינָה וְאֶלְעָגָם. קְרָאָה

କାହିଁବେ କାହିଁବେ କାହିଁବେ କାହିଁବେ କାହିଁବେ କାହିଁବେ

תְּלַבֵּשׂ אֶת־מִצְחָה וְאֶת־מִזְרָחָה וְאֶת־מִזְרָחָה וְאֶת־מִזְרָחָה

לעומתם לא מילא. ותלה נסיך בזבוב. גורם גורם.

କାହାର ପାଇଁ ଏହାର ପାଇଁ କାହାର ପାଇଁ ଏହାର ପାଇଁ

גַּדְעָן אֶלְעָזֶר וְאֶל־בְּנֵי־יִשְׂרָאֵל וְאֶל־בְּנֵי־יִשְׂרָאֵל וְאֶל־בְּנֵי־יִשְׂרָאֵל

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ : لَهُ لِكُلِّ لَهْوٍ وَلِلْمُلْكِ :

Kirkas kihes nimas and rama is

וְבָמָה. הַזָּהָרֶת לְמִלְחָמָה: וְבָמָה

يَوْمَ الْقِيَامَةِ إِنَّمَا يُحِلُّ لِكُلِّ أَنْوَاعِ الْأَنْواعِ

אֶת-זָהָב וְאֶת-מִנְבָּרָה לְאַבְלָהָד. לְ

לען גוֹשֵׁת קְרַבְתָּה זֶבַח לְמַ. מִלְּגָדָה זֶם לְחַלְתָּה זֶם

6 Cod. $\bar{\sigma}\Delta\lambda_2$.

[LVI.]

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13 Cod. o. 1.

14 [جَعْلَ] Apparently the original reading, but altered (pr. m.) to [جَعْلَة].

7 [?] The ω is written (pr. m.) over o. It is probable that σ stood originally in the place of ω .

בְּרוּךְ אֱלֹהִים מֶלֶךְ עָלָיו. לְכָלְךָ מֵאָה שָׁנָה
בְּרוּךְ אֱלֹהִים מֶלֶךְ עָלָיו. פְּנֵי כָּל
מְלֹא קָדְשָׁךְ אָמֵן רְאֵינוּ כָּל. אָמֵן
וְאָמֵן בְּרוּךְ אֱלֹהִים מֶלֶךְ עָלָיו. וְאָמֵן
וְאָמֵן בְּרוּךְ אֱלֹהִים מֶלֶךְ עָלָיו. וְאָמֵן 5
[XLIV.] וְאָמֵן בְּרוּךְ אֱלֹהִים מֶלֶךְ עָלָיו. וְאָמֵן בְּרוּךְ אֱלֹהִים
מֶלֶךְ עָלָיו. וְאָמֵן בְּרוּךְ אֱלֹהִים מֶלֶךְ עָלָיו. וְאָמֵן בְּרוּךְ אֱלֹהִים
מֶלֶךְ עָלָיו. וְאָמֵן בְּרוּךְ אֱלֹהִים מֶלֶךְ עָלָיו. וְאָמֵן 10
בְּרוּךְ אֱלֹהִים מֶלֶךְ עָלָיו. וְאָמֵן בְּרוּךְ אֱלֹהִים מֶלֶךְ עָלָיו.
וְאָמֵן בְּרוּךְ אֱלֹהִים מֶלֶךְ עָלָיו. וְאָמֵן בְּרוּךְ אֱלֹהִים
מֶלֶךְ עָלָיו. וְאָמֵן בְּרוּךְ אֱלֹהִים מֶלֶךְ עָלָיו. וְאָמֵן 15
בְּרוּךְ אֱלֹהִים מֶלֶךְ עָלָיו. וְאָמֵן בְּרוּךְ אֱלֹהִים מֶלֶךְ עָלָיו.
וְאָמֵן בְּרוּךְ אֱלֹהִים מֶלֶךְ עָלָיו. וְאָמֵן בְּרוּךְ אֱלֹהִים
מֶלֶךְ עָלָיו. וְאָמֵן בְּרוּךְ אֱלֹהִים מֶלֶךְ עָלָיו. וְאָמֵן 20
בְּרוּךְ אֱלֹהִים מֶלֶךְ עָלָיו. וְאָמֵן בְּרוּךְ אֱלֹהִים מֶלֶךְ עָלָיו.
וְאָמֵן בְּרוּךְ אֱלֹהִים מֶלֶךְ עָלָיו. וְאָמֵן בְּרוּךְ אֱלֹהִים
מֶלֶךְ עָלָיו. וְאָמֵן בְּרוּךְ אֱלֹהִים מֶלֶךְ עָלָיו. וְאָמֵן

5 Cod. מְתָנָה

18 [מְתָנָה] The letters מְתָנָה are written over an erasure.

בְּעֵד תְּבִרֵךְ יְהוָה אֱלֹהֵינוּ וְעַל־⁵
יְמֵינוּ וְעַל־¹⁰ כְּלֵינוּ וְעַל־¹⁵ שְׁנֵינוּ
וְעַל־²⁰ כְּלֵינוּ וְעַל־²⁵ שְׁנֵינוּ [XXXI.]

בְּעֵד תְּבִרֵךְ יְהוָה אֱלֹהֵינוּ וְעַל־⁵
יְמֵינוּ וְעַל־¹⁰ כְּלֵינוּ וְעַל־¹⁵ שְׁנֵינוּ
וְעַל־²⁰ כְּלֵינוּ וְעַל־²⁵ שְׁנֵינוּ

1 [سے سو] The سے has been inserted above the line.

14 Cod. ٦٢.

1 Cod. مکتب.

قُصْبٌ | أَنْعَمٌ [قُصْبَانِعَ] Cod. 24

לְהַטְמָה. וְאֵין כְּפָרָה בְּמַעַן תְּפִלָּה. וְאֵין
גְּזַנְתָּה אֶת תְּפִלָּה אֲבָרְבָּשָׁה לְבִיאָה. וְאֵין
מִבְּשָׁבָתָה אֶת תְּפִלָּה לְבִיאָה. וְאֵין
אַתְּנִיר אֶת תְּפִלָּה לְבִיאָה. .. אַתְּנִיר
לְבִיאָה .. מִלְבָד תְּפִלָּה אֶת תְּפִלָּה לְבִיאָה. 5
בְּפִזְבָּחָה תְּפִלָּה לְבִיאָה: הַלְּבָד תְּפִלָּה
מִלְבָד אֶת תְּפִלָּה אֶת תְּפִלָּה לְבִיאָה. [XI.]
אֶת תְּפִלָּה גְּלָלָה. הַלְּבָד תְּפִלָּה אֶת תְּפִלָּה.
וְאֵין כְּפָרָה אֶת תְּפִלָּה. הַלְּבָד תְּפִלָּה
וְאֵין כְּפָרָה אֶת תְּפִלָּה. תְּפִלָּה אֶת
לְבִיאָה תְּפִלָּה: גְּלָלָה וְאַתְּנִיר הַלְּבָד לְבִיאָה 10
תְּפִלָּה. לְבִיאָה וְאֵין כְּפָרָה אֶת תְּפִלָּה
אֶת תְּפִלָּה. כְּפָרָה אֶת תְּפִלָּה. הַלְּבָד תְּפִלָּה
וְאֵין כְּפָרָה אֶת תְּפִלָּה: הַלְּבָד תְּפִלָּה
וְאֵין כְּפָרָה אֶת תְּפִלָּה: כְּפָרָה אֶת תְּפִלָּה
אֶת תְּפִלָּה וְאֵין כְּפָרָה אֶת תְּפִלָּה. 15
אֶת תְּפִלָּה וְאֵין כְּפָרָה אֶת תְּפִלָּה: וְאֵין כְּפָרָה
אֶת תְּפִלָּה וְאֵין כְּפָרָה אֶת תְּפִלָּה: לְבִיאָה
וְאֵין כְּפָרָה אֶת תְּפִלָּה וְאֵין כְּפָרָה אֶת תְּפִלָּה. [XII.]
מִלְבָד תְּפִלָּה זְבֻחָה. אֶת תְּפִלָּה זְבֻחָה:
מִלְבָד תְּפִלָּה זְבֻחָה: וְאֵין כְּפָרָה אֶת תְּפִלָּה
זְבֻחָה: אֶת תְּפִלָּה זְבֻחָה: וְאֵין כְּפָרָה אֶת תְּפִלָּה
זְבֻחָה: אֶת תְּפִלָּה זְבֻחָה: וְאֵין כְּפָרָה אֶת תְּפִלָּה: 20
זְבֻחָה: אֶת תְּפִלָּה זְבֻחָה: וְאֵין כְּפָרָה אֶת תְּפִלָּה:
זְבֻחָה: אֶת תְּפִלָּה זְבֻחָה: וְאֵין כְּפָרָה אֶת תְּפִלָּה:
זְבֻחָה: אֶת תְּפִלָּה זְבֻחָה: וְאֵין כְּפָרָה אֶת תְּפִלָּה:
זְבֻחָה: אֶת תְּפִלָּה זְבֻחָה: וְאֵין כְּפָרָה אֶת תְּפִלָּה: 25
זְבֻחָה: אֶת תְּפִלָּה זְבֻחָה: וְאֵין כְּפָרָה אֶת תְּפִלָּה:

16 Cod. ١٨٣٥

9

1 Cod. **جَنْدِي**.

3 ¶ has been omitted by the scribe.

13 Cod. **לְתַחְתָּן**? **לְפָנָי*** (? erased bef. 'נ').

۲۰۱۲ء میں اسلام آباد کی کامیابی

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